



FULL LENGTH ARTICLE

Saba (the gentle breeze) as the communicative agent in Hafez poetry

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ABSTRACT

By a deliberation on the impact of communication on the social life of human beings, it can be said that since the earliest times man has tried to convey his thoughts and information to other people through numerous methods; one of which is poetry. By surveying the meaning and purports of the poetry and their themes, we understand that the poets' poems, in different periods of time, have indicated the problems related to the internal matters and the external world around each poet. It has been encoded by poetic artistic skills of man, transferred by his profound speculation, measured in people's scale of mind, and created a deep communicative circle.

Hafez, one of the greatest poets of Iran, is expert in attaining the beloved by using the strong communicative terms and transferring his internal views to the listener through formidable elements. This utility of the symbols of the news conveyor has created the required communicative circle (source of news- the addressee- messenger, and its canal) in its best way. In the meantime, the gentle breeze (Saba), as a hero, is an active element in the stage of news propagation.

Keywords: News, Communication, Poetry, Saba, Hafez

INTRODUCTION

Communication process involves a sender or source, message, encoding, channel or conduit, decryption, and receiver or destination. In this process, we need medium, channel, or conduit to deliver a message from source to destination; thereby, the encrypted message will be delivered to the receiver to be decoded. It should be said that in the past decades, many concepts has been expressed in the form of poems by poets. For many years, these concepts and issues have been quoted and used according to the understanding of people in every age. However, today more than ever, it looks important to use, decode, and benefit from these concepts for communication goals.

Poets shape their thoughts, motives, and messages in the form of poetry. In fact, by shaping the message in the mind, assessing its impact on the audience, and then encoding it into a poem, the sender or poet transfer it to people through the book medium. By using the book and decoding the poetry, audience somewhat understands the poet's purpose and then communicative circle ends. This process has been called communicative circle, because the audiences give feedback and connect with the starter of the circle or the poet.

In fact, one of the most important elements in the communication circle is the presence of signs and symbols. A precious and notable asset as "meaning" in the human organism which helps the communication between people with different languages actually is the relit of linguistic symbols. The important point in this context is that the signs and symptoms may gradually change from Iconic state to non- Iconic or contract state (Mohsenian Rad, 2006: 202). In the literature, symbol has more role than symptom and sign. It is a word, compound, or phrase that convey a meaning other than what seems to be implied (Mirsadeghi, 1997: 281).

The Iranian literature is full of symbols and codes. In classic literature, the lyric, epic, allegorical, and mystical poets involve symbols; and in modern literature, the new social poetry and epic poetry involves symbols. Symbol is a sign that by using the objective elements of nature shows an intangible and absent concept.

The term symbol is a very broad concept. In the mystical poetry, the symbols are concrete picture for conveying poet's emotions. However, the symbols are owned by the community and its people share them.

Flag, national anthem, literature, celebrities, and etc. are all the symbols of a society. The communicative and partnership symbols may reinforce each other. For example, Persian words connect two people together and shared language makes a nation.

Considering the use of iconic communicative terms, Hafez is expert in attaining the beloved and transferring his internal views to the listener through formidable elements. Bahaeddin Khoramshahi classified these views in 11 groups: distrust to nihilism, criticizing the reason, science, isolation and contentment, seeking love, spirituality and study and prayer, seeking wine and mutrib and clubs and seizing opportunities, seeking qalandari and blame and rendy, seeking God and trust and reliance on divine grace, turning to revolutionary and epic poetry, and tolerance and compassion and pity (Khoramshahi, 1995: 91-76).

In the mystical and romantic lyrics of Hafez, morning breeze (Saba) has been proposed as a hero and active element as news, message, and messenger. Artistically, Hafez Lisan-Algheyb has benefit from it for the publication of his inner thoughts.

Saba:

Saba is the wind blows from the east or north and it is also called Barin wind (Borhan Ghatee, 146). In the valuable notes about the Hafez poetry, Allama Qazwini considers Saba as the wind blows in the morning and in the time of sun rise from the east.

In the mystical concept, it brings God's manifestations and it is Rahman's breathe that brings life to the nature and brings love and enthusiasm to the heart of mystics.

Morning breeze, its fragrance will exhale

The old world will once again youthfully sail.

And, the breeze blows from the hair of beloved or from her dormitory, and even from the wine is like a guide to travel in love routes:

In every path of Islam, the image of Thy face fellow traveler of ours is.

Ever, the perfume of Thy hair, the soul-informer of ours is.

By studying the term Saba in the Divan of Hafez, it can be said that none of the Persian poets have used the good weather, good winds, Saba breeze, and the scent of Saba as frequent as Hafez. Saba or Saba wind has been considered as one of the active heroes and poetic creatures in Divan. Some of Hafiz's poems have started with Saba and in other poems it plays different roles. Sometimes it gives good news to Solomon's Hoopoe, sometimes it is the messenger of lover and beloved, and sometimes it brings the hair scent of beloved to the obsolete lover.

In the Hafez-Name of Bahaal-Din Khoramshahi, it has been stated that: One of the outstanding characteristics of Saba is its slow rise and soft breeze that has been interpreted Saba disease in the language of the poets.

Saba wind spreads the perfume of beloved hair or body; then, its existence cannot be hidden.

By surveying the communicative use of this word, it can be said that Saba and Saba wind – from the perspective of the science of communication- plays the communicative roles such as news source, messenger, and message channel in the poems of Hafez. It is necessary to note that in addition to the Saba and Saba wind, other forms of wind such as distressed wind, spring wind, fall wind, and etc. has been used, too. However, the Saba and Saba wind has accounted for the largest share.

Saba and Saba wind have other roles – in addition to messenger- in the communicative circle:

- 1 - Saba and its messenger role
- 2 - Saba and its communicative role
- 3 - Saba and the necessity to be unaware and silent
- 4 - Saba and its informed source
- 5 - Saba and its role of transferring the odor of beloved hair
- 6 - Saba and its role of transferring other than odor

*The messenger role of Saba wind:

Considering the communicative process circle, being messenger is one of the roles of Saba. Saba plays either the role of one way messenger that his duty ends with delivering the message to the receiver or plays the role of two ways messenger and transfers the information, messages, and news between the poet and the receiver (beloved or others).

A) One-way messenger

O heart! Glad tidings that the morning breeze hath come back,

From the quarters of Saba the lap-wing of good news hath come back.

News receiver: the poet or the lover
News: good news

After this, my hand and my skirt; the cypress and the marge of the stream,
Especially, now, that, glad tidings of February, the wind gave.

Messenger: Saba

News receiver: the poet or the lover

News: glad tidings of February

With glad tidings, the breeze is the lapwing of Suleiman

That, from the rose-bed of Saba, tidings of joy brought.

Messenger: Saba

News receiver: lover

News: from the rose-bed of Saba, tidings of joy brought

Last night, news to me the messenger of the morning wind brought,

Saying: "To shortness, its face, the day of labor and of grief hath brought."

Messenger: Saba

News receiver: lover

News: To shortness, its face, the day of labor and of grief hath brought

From the world's quarters, I perceive welfare's perfume:

Gladness, the rose brought; and joyous the morning breeze came.

Messenger: Saba

News receiver: lover

News: From the world's quarters, I perceive welfare's perfume

B) Two-way messenger

Between lover and beloved:

O breeze! With softness speak to the beautiful fawn,

Saying: Thou hast given to us desire for the mountain and the desert.

Messenger: Saba

News source: lover

News receiver: beloved

News: Thou hast given to us desire for the mountain and the desert

The disciple of the cup of Jamshid is Hafez. O breeze, go:

And give salutation from the slave to the Shaikh of Jam.

Messenger: Saba

News source: Hafez

News receiver: Shaikh of Jam

News: give salutation from the slave to the Shaikh of Jam

O breeze! if again thou reach the youths of the meadow,

Convey our service to the cypress, the rose, and the sweet basil.

Every morning and evening, the Kafila of prayer for Thy welfare,

In company with the north and the east wind, I send Thee.

Messenger: Saba

News source: Lover

News receiver: youths of the meadow

News: Every morning and evening, the Kafila of prayer for Thy welfare, in company with the north and the east wind

O breeze! utter a secret of my love to the sovereign of the lovely ones,

Who, as the meanest slave, a hundred Jamshids and Kay-Khosros hath.

Messenger: Saba

News source: Lover

News receiver: sovereign of the lovely ones

News: as the meanest slave, a hundred Jamshids and Kay-Khosros hath

To Him, of our tale none can utter;

Perchance, its reporting the morning breeze maketh.

Messenger: Saba

News source: Lover

News receiver: beloved
News: To Him, of our tale none can utter; Perchance, its reporting the morning breeze maketh.
Messenger: Saba
News source: Lover
News receiver: beloved
News: The lover and beloved are confidential
Messenger: Saba
News source: Lover
News receiver: beloved
News: Apart from Saba, no one did not bring news from you to us.
Messenger: Saba
News source: Lover
News receiver: beloved
News: go to beloved home and bring me a new

Messenger: Saba
News source: Lover
News receiver: beloved
News: O beloved, the merciful please help me.

Messenger: Saba
News source: Lover
News receiver: beloved
News: say hello to my beloved

Messenger: Saba
News source: Lover
News receiver: beloved
News: How is beloved

Messenger: Saba
News source: Hafez
News receiver: beloved
News: tell beloved I burned from crying

Messenger: Saba
News source: lover
News receiver: beloved
News: deliver a message to my beloved

Between lover and others:
O breeze! From us, to the dwellers of Yazd say:
The head of those not recognizing truths the polo ball of yours.
From the plain of propinquity, though we be far, not far is desire:
The slave of your King we are, and the praise-utterer of yours.

Messenger: Saba
News source: lover
News receiver: dwellers of Yazd
News: From the plain of propinquity, though we be far, not far is desire: The slave of your King we are, and the praise-utterer of yours.

Messenger: Saba
News source: lover
News receiver: Atabak
News: Give me a sip from the cup Zarafshan

O breeze! If thou see my heart on that tress-tip,

By way of kindness, speak to it; that its own place it may preserve.

Messenger: Saba

News source: lover

News receiver: lover heart

News: By way of kindness, speak to it; that its own place it may preserve.

*Communicative role of Saba

In this role, Saba- like an intelligent person- communicate with the poet. In this respect, it is more than a messenger and somehow has dialogue and interaction with the poet.

So that, everywhere, it may not boast of the evening of Thy tress-tip,
Conversation with the breeze, mine a morning is nor that is not.

Poet or lover speaks with Saba

News receiver: loved

Poet informs the beloved by Saba.

Artistically, poet informs about the lovers are killed because of the love of the beloved.

* Saba and the necessity of its silence

Although Saba has various communicative roles, it should sometimes be silent. Given the messenger role of Saba, poet sometimes wishes the Saba to be unaware of his mystery about his beloved.

* Saba and its information

The reviews show that Saba is aware of two issues in the ghazals of Hafez. First, the distressed state of poet (or lover) that he has fallen in love. Second, it brings news from the beloved to lover.

Being aware of lover:

Of our straitened heart, giveth the breeze what news,

That, like the folding of the leaves of the rosebud, tightly folded it is.

When from around lovers' heart, He loosed the snare of the tress,

To the informer of the wind, He speaketh saying: "Secret, our mystery, he hath."

Hafez consumed; and took not the perfume of the Beloved's tress:

Perchance, the guide of this fortune of his, the wind maketh.

Being aware of beloved:

Of whom, may I ask the trace of the Beloved, many a journey made?

For whatever the wind's messenger uttered, confusedly he uttered.

O wind! if thou have the remedy, this time the time:

For, design upon my soul, the pain of desire made.

-* Saba and its role in transferring the odor of loved hair

This role is especially important. In fact, Saba transfers the odor of loved hair to the lover and remind him the beloved. David Berlo theory states that meaning is not in the message, it is in the recipient's mind.

By reason of the perfume of the musk-pod, that, at the end, the breeze displayeth from that fore-lock,
From the twist of its musky curl, what blood befell the hearts!

Along with the wind, send from Thy cheek a handful of roses:

It may be that I may perceive a perfume from the dust of the rose garden of Thine.

O Breeze! If thy path should chance by the Land of the Friend.

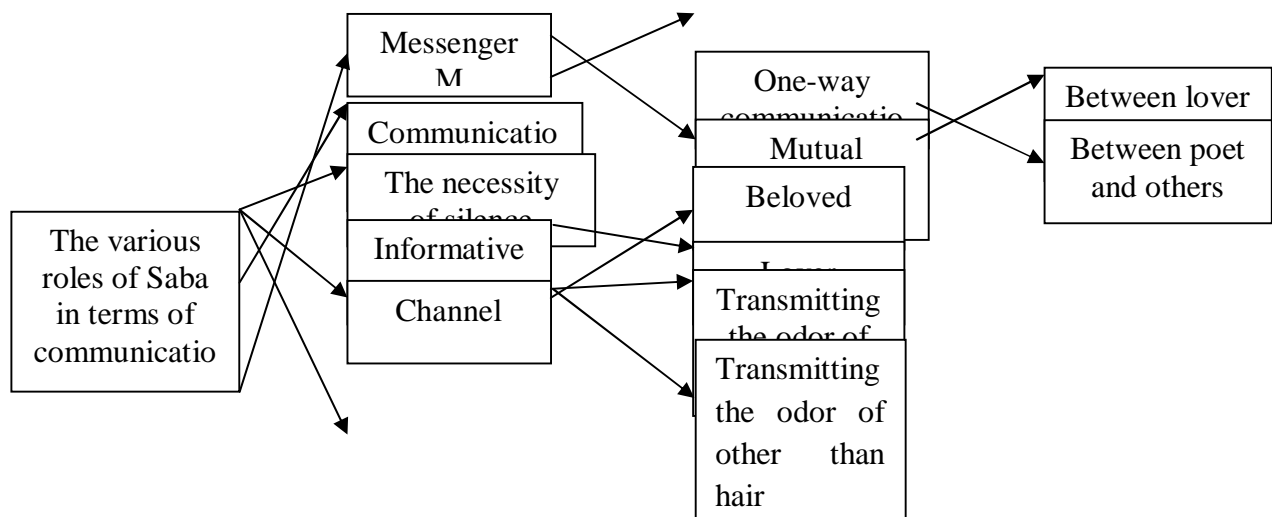
Bring a fragrant waft of air from the beperfumed tress of the Friend.

Like the wind, resolution of the head of the Beloved's street, I will make:
 By His pleasant perfume, my own breath, musk-raining, I will make.
 Where is the breeze? For this life, blood gathered, like the rose,
 A sacrifice for the perfume of the Beloved's tress, I will make.

At morning time, a perfume from the Beloved's tress, the breeze brought:
 Into action, our heart distraught for Thee brought.

* Saba and its role in transferring other than the odor
 Through shame of that one who likened it to thy face,
 Dust into her own mouth, by the hand of the wind, the lily cast.

According to the explanations about the role of Saba in the ghazals of Hafiz, the following items may be proposed for the roles of Saba in terms of communicative perspective:



As previously is mentioned, breeze has been used with other components such as morning breeze, dawn breeze, and etc. They have also played a role in communicating between lover and beloved in the ghazals of Hafiz.

Messenger: morning breeze
 News source: lover
 News receiver: beloved
 News: Do not forget the morning time for prayer

We are boat-stranded ones! O fair breeze! arise:
 It may be that, again, we may behold the face of the Beloved.

O breeze! if thou pass by the rose-bed of beloved ones,
 Take care! present to the beloved the message of ours.

From thy memory, our name why purposely takest thou?
 Itself cometh, when cometh no recollection of ours.

News source: lover
 News receiver: beloved
 News: From thy memory, our name why purposely takest thou? Itself cometh, when cometh no recollection of ours.

My heart that used to boast of solitude, now a hundred occupations,
 With the morning breeze. on account of the perfume of Thy tress hath.

O heart! complain not of thy work enfolded like the rose-bud:
 For the knot-loosening breeze, the morning wind hath brought.
 Messenger: morning breeze
 News source: lover
 News receiver: beloved
 News: knot-loosening breeze, the morning wind hath brought

CONCLUSIONS

Considering the communicative words are used in the poetry of Khaje Shams al-Din Mohammad Hafiz Shirazi, it was found that various terms and concepts such as wind, breeze, Sareban, Pythian, Soroush, and some symbols have been used as communicative terms.

The study of words of messenger in Hafiz's poetry shows that due to the subjective and internal nature of messages, the used terms for messenger are subjective terms. The poet expresses his own inner thoughts by resorting to natural elements such as Saba, various winds, breeze, Soroush, and Pythian through news symbols such as cock, drums, and Sareban.

The review of communication process in the poems of Hafiz illustrates that communication process includes the sender of the message, the channel, the receiver, and feeds back. Words such as Saba, various winds, breeze, Soroush, and Pythian have been used for sending messages and communication.

Another finding of this paper is that in the ghazals of Hafiz, the poems with communicative themes have mystical flavor. The poet has tried to show artistically the relationship between lover and beloved by using intangible communicative words.

This paper also suggests that Saba has been used more than other words in the form of communication term, which is shown in below table.

Table: the frequency of communication words

candle	turn	cock	Hatef	Letter	Courier	Monhi	Announcement	Message	Barid	Message	Morning Breeze	Morning Breeze	New	Soroosh	Saba	Messenger	Poet vocabularies
2	--	--	8	--	1	--	5	12	1	2	2	3	33	4	107	1 2	Hafiz

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